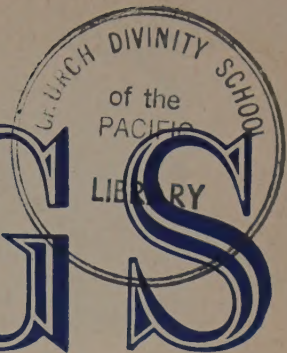


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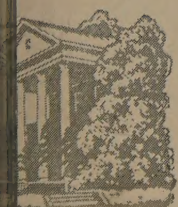


JANUARY 1959



Each child is an important person engaged in an important endeavor.

- 5 An Ounce of Prevention
- 8 Rediscovery of the Laity
- 10 A Neighborhood Ministry
- 14 Stir What You Have
- 16 *More Than Words*—A Teaching Tool for Every Teacher



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Letters:

• With Prayerful Honesty

A few years ago a group of Methodist young people were asked why the Church was "missing the boat" so often in her appeal to the youth of today. In essence, their reply was to the effect that the Gospel, as generally presented, lacked any real challenge—the kind of vivid, compelling challenge that is constantly spread before them in the be-a-success, you-can-do-it-yourself, materialistic culture that is our world today. The kind of challenge which youth, filled with enthusiasm, high hopes, readiness—yea, even a crying need to believe—are eager to respond to, and with disarming simplicity and single-heartedness.

Certainly Fr. C. Kilmer Myers, in his book *Behold the Church*, stands clear of this indictment by the "young church" and, as the Rev. Henry L. H. Myers says of this book in his open letter [FINDINGS, November, 1958], "[Here is] a clarion call to arms for the young Christian of today."

I must sadly agree with the Rev. Henry Myers that *Behold the Church* will certainly jerk many a conventional Christian up on his hind legs and ready to do battle. However, if the Church is the fellowship in which we can "speak the truth in love," it behooves us all, prayerfully and carefully and honestly, to face up to the charges of emptiness, prejudice, indifference, and materialism that *Behold the Church* makes.

It is with renewed hope—and fervent prayers that we may "forbear one another in love"—that I join the Rev. Henry Myers when he says, "I salute the Youth Division, Fr. Myers, and the Seabury Press for sponsoring, writing, and publishing *Behold the Church*." And I would like to add to the list. First, the Rev. Henry Myers for his bold courage and frankness while living in the midst of what he termed "a town which is already growing restless under the shadow of the segregation question." Second, FINDINGS, for encouraging the use of *Behold the Church* through the sound, perceptive suggestions for its use as a study guide in the article by Virginia M. Harbour [November, 1958] and for printing the Rev. Henry Myers' letter, which is certain

to be almost as controversial as the book itself.

Virginia A. Helfrich
Youth Adviser, St. Andrew's Church
Louisville, Ky.

• Out of This World

What has happened to FINDINGS! The October, 1958, issue was out of this world. Quite easily the finest issue of yours or any other church magazine to come to my attention this month.

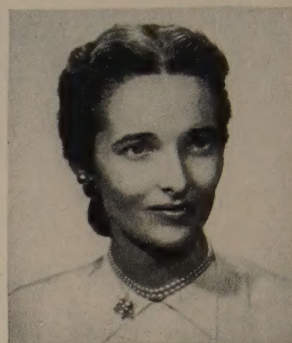
I am glad that we decided to send it to all of our church school teachers this year. (The Rev.) Thomas E. Jessett
The Highlands Parish, Seattle, Wash.

• Reciprocal Education

In order to help the new secondary teachers, our local school administration is putting us through sixteen seminar sessions on "Individual and Group Discipline"—all structured on definite group dynamics principles. (I keep feeling *they* are copying *us*!) They have started out nicely, about five supervisors and eight teachers per group, with a prepared booklet gleaned from various sources and buzz-group-like sessions to get us started. From my training as a church school teacher, I know what they are trying to do, and every once in a while, I say more than I mean to and get a puzzled look from the leader. (A later report from the art supervisor indicates that the leader thinks that I am contributing something.) Sometimes these secular educators can't imagine that anyone else outside of professional secular education or new to it could have any of the insights they have developed.

I'm just saying that I'm grateful to the training, brief as it has been, and the experience which my Church has given me, and it has already helped me in trying to become a better teacher on a somewhat larger scale. . . . Does it seem strange for a secular teacher to say that she constantly takes into the classroom the things she learned teaching in church school? No, of course not; how else could one have the humor,

charity, faith, and insight necessary to teach over one hundred twelve- to fourteen-year-olds a day? Shirley C. Young
St. John's Church, Roanoke, Va.



Editor's Note: Mrs. Young, whose picture appears above, is the author of "Art in the Church School," the two-part article which appeared in the November and December issues of FINDINGS.

CIRCULATION NOTICE

All parish-entered subscriptions to FINDINGS expire in June and must be reordered each year. We have attempted to fill all orders with the ten issues which cover the entire church school year. As copies of the September and subsequent issues are exhausted, we will start shipments with the first one available unless instructed to do otherwise. The annual rates of \$1.50 per copy for bundles of five or more copies sent to one address, and \$2.00 for individual subscriptions, will, of course, be prorated. Billings will be based on the actual number of issues shipped.

Our readers will be interested to know that over 32,000 copies of FINDINGS are distributed each month. More than 1,400 parishes are now subscribers.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE
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Editor

THE REV. RICHARD UPSHER SMITH

Circulation Manager

THE REV. STEPHEN C. V. BOWMAN

Two Institutes in Adult Education have been announced, one for January 11-16 at the Bishop McLaren Center, Sycamore, Ill., the other for April 12-17 at Indiana University, Bloomington, Ind. The Indiana Institutes (see page 18) are sponsored jointly by Indiana and Purdue Universities and the Department of Christian Education of the National Council. The Institute at Sycamore is under the added sponsorship of the Diocese of Chicago, whose director of Christian education, the Rev. Charles R. Leech, will serve as coordinator. Cost of this conference will be approximately \$45.00. Registration (including a registration fee of \$10.00 to be applied to the cost) should be sent to Canon Leech at 65 E. Huron St., Chicago 11, Ill. The Bloomington Institute will cost approximately \$60.00. Registration (including the \$10.00 deposit) should be sent to Mr. John McKinley, Box 42, Bloomington, Ind., before March 16.

SUGGESTIONS for mission study by junior-high boys and girls are included in the second installment of the new Episcopal Young Churchmen's Junior Handbook, which was mailed to subscribers in December. The handbook gives suggestions for adapting the senior-high material, *Behold the Church*, by C. Kilmer Myers. Also presented is an alternate program based on Louise Griffliths' book, *Wide as the World* (Friendship Press, cloth, \$2.95; paper, \$1.95). The Junior Handbook is published four times during the school year; the subscription price is \$2.00. Orders should be sent to the Youth Division, 28 Havemeyer Place, Greenwich, Conn.

THIS YEAR, several regional meetings will replace the annual national meeting of diocesan directors of Christian education. The first meeting, to be held January 27-30 at the School of the Prophets in San Francisco, will be for directors and chairmen of departments of Christian education in Province VIII. The bishops in the province are also invited.

A DEBATE on weekday religious education appeared in the November issue of the National Education Association *Journal*. The authors, "pro" and "con" respectively, are Jordan L. Larson, superintendent of schools in Mt. Vernon, N.Y., and Robert B. Gapp, professor of theology at St. Lawrence University, Canton, N.Y.

CHRISTIAN

EDUCATION

FINDINGS

Contents for January 1959

Volume 7, Number 1

ARTICLES

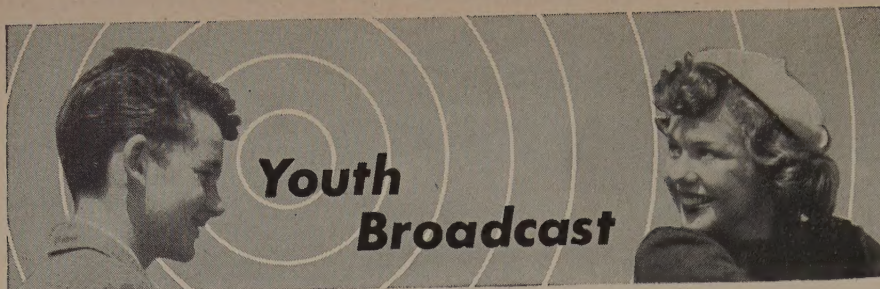
- 5 **An ounce of prevention is worth a pound of cure, according to an old adage.** Jane A. Buchanan, editor of junior materials for the Seabury Series, adopts this maxim in connection with the perennial problem of church school discipline and suggests positive ways of preventing trouble.
- 8 **Rediscovery of the laity** was called for by the Anglican bishops at the 1958 Lambeth Conference. The movement has already assumed revolutionary proportions in our Church, says Mrs. Theodore O. Wedel, president of the United Church Women of the National Council of Churches.
- 10 **A neighborhood ministry** has come into being in Bloomfield Hills, Mich. In this article, Robert F. Grindley, former lay associate at Christ Church Cranbrook, gives evidence to support Mrs. Wedel's enthusiasm about the laity.
- 14 **Stir what you have, says the Rev. Smith L. Lain, Associate Secretary in charge of the Small Church Schools Project for the Division of Curriculum Development.** What he advises for small churches applies equally to any church which has a concern for effective Christian education.
- 16 **"More Than Words"—A teaching tool for every teacher** is how the Rev. Miller M. Cragon, Jr., describes the revised junior-high-school resource book. Fr. Cragon, Director of Christian Education, St. Michael and All Angels' Church, Dallas, Tex., suggests ways in which teachers of every grade may make good use of this book.
- 18 **A successful formula for adult education** has been evolved in the so-called Indiana Plan. This is the opinion of the Rev. Rudolf Devik, who supports his view in an article on the Plan's use in the Diocese of Olympia.

DEPARTMENTS

- 2 **Letters**
- 2 **Circulation Notice**
- 3 **Items**
- 4 **Youth Broadcast**
- 19 **What the Church Is Teaching Week by Week: Commentary for February**
- 21 **Book Notes: Edited by Randolph Crump Miller**

Acknowledgments: Photographs on the cover and pages 6 and 7, C. M. Abbott from A. Devaney, N.Y.; page 5, Juliet Newman—Greenwich; pages 9, 10, 13, and 19, Christ Church Cranbrook; page 14, H. Armstrong Roberts; page 16, N. Bleeker Green.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Greenwich, Conn. Subscription rates: single subscription, \$2.00 a year. Bundle subscriptions, 5 or more copies to one address, \$1.50 a year a copy.



Youth Broadcast

Fellowship in Corporate Acts

The United Christian Youth Movement is calling all Church youth groups to cooperate in an ecumenical observance of Youth Week, Septuagesima through Sexagesima Sundays, January 25-February 1, 1959. U.C.Y.M. is the youth arm of the National Council of Churches of Christ in the U.S.A. As the theme of the 1959 Youth Week observance, the General Council of U.C.Y.M. selected the world-wide family relationship of Christian peoples. Stated in a searching question, "Dare We Live in the Household of God?" the theme is a challenge for youth to examine their part in the life of the churches, to make Christian witness in their communities, and to strengthen the unity of Christian youth through cooperative, non-competitive action.

"Dare We Live in the Household of God?" will provoke group thinking and discussion of the nature and purpose of the Church; of what St. Paul meant by "Household of God"; and the sacrificial demands which membership in it makes on Christian people.

"Household of God" is one of the many metaphorical definitions of the Church in the New Testament. It is closely related to the better known metaphor, "Body of Christ." In his letter to the Ephesians St. Paul writes, "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit." (Eph. 2:19-22)

The early Christians had no church buildings. St. Paul is saying here that they themselves are God's temple, that the people of God are the temple not built with hands. Architecturally designed creations came later; the Church first was built of the people of God. Believers or non-believers can erect buildings of wood or stone, but only the Holy Spirit can build the Christian Church in terms of people.

Implications of this understanding are as radical for the twentieth century as they were for the young Church

in the first century. Given this interpretation, young people can perceive the meaning for the Church of God today. Then they will move on in discussing this meaning to see the sacrificial demands which life in the household of God makes on parochialism, nationalism, racism, or any other "exclusive-ism" among the people whom God has chosen to be His people.

Youth Week Kit

Materials to help groups observe Youth Week have been published in a kit which is available for one dollar from the Publication and Distribution Department, N.C.C.C., 120 E. 23rd St., New York 10, N.Y. An order form for the kit has been distributed to all EYC Notebook subscribers.

Youth Week is one of the Corporate Acts for Episcopal Young Churchmen. The theme "Dare We Live in the Household of God?" certainly is closely related to the Episcopal 1959 Youth Mission Study Guide, *Behold the Church*, by the Rev. C. Kilmer Myers. (See FINDINGS, November, 1958, pages 10 and 12, and page 2 of this issue.) Chapters 5 and 6 are especially relevant to the Youth Week theme.

Day of Prayer for Students

Scheduled for February 15, the first Sunday in Lent, the Day of Prayer for Students is another of the EYC Corporate Acts. It has been observed by students around the world as the day on which to pray for one another. The theme for the 1959 Day of Prayer is "Lord, Use Me." A pamphlet entitled "Lord, Use Me" is available for use by youth groups. Copies and order forms have been released in the EYC Notebook. Additional copies are available free of charge.

The theme, "Lord, Use Me," is taken from a poem written by a young Christian in India, M. A. Thomas. The pamphlet sets forth a Call to Worship, Thanksgiving, Intercessions, and acts of Petition and Dedication. Youth groups who use it as a form of service may begin by reading M. A. Thomas' poem which is printed in the pamphlet.

Some young people may wish to include hymns with the Day of Prayer service. Hymn 508, "O God of youth, whose Spirit in our hearts is stirring," would be appropriate to say or sing

before the service. Another hymn, number 419, "Prayer is the soul's sincere desire," could be used after the Thanksgiving Prayer. The words of Frances Ridley Havergal's consecration hymn, "Take my life, and let it be / Consecrated, Lord, to thee" (Number 408), are printed in the pamphlet before the final brief prayer. More suggestions for using the pamphlet in youth group observance of the Day of Prayer were included in the third installment of the 1958 edition of the EYC Notebook.

1959 Youth Offering Project

The annual youth offering has been a means whereby youth of the Church have taken their share in home and overseas mission projects for some years. Through the 1959 Youth Offering Project, Episcopal Young Churchmen will have an opportunity to participate in a world-wide undertaking by high-school students for world peace and international understanding. It is the International Christian Youth Exchange Travel Aid Fund.

Two years ago the National Council of the Episcopal Church authorized the Youth Division to enter the sponsoring committee of the International Christian Youth Exchange. On November 1, 1958, the Rev. William A. Perkins, a priest in the Episcopal Church, became director of the I.C.Y.E. Partially subsidized by the Cultural Affairs Program of the State Department, I.C.Y.E. assists high-school students to come to the U.S.A. from overseas to live with American families, go to American high schools, and participate in American church life. American high-school students do the same overseas.

Where it is possible, parents in the host homes provide for most of the student exchange costs. They are sometimes assisted by parish or other Christian service groups in their communities. Since the cost for bringing exchanged students from some of the Church's overseas mission fields is very high, the I.C.Y.E. Travel Aid Fund will be used to give assistance where it is urgently needed.

The International Christian Youth Exchange provides for an experience in human relations between high-school students and adults of differing national and Church backgrounds. In an age when geographical barriers to international cooperation are shrinking, the sponsors of I.C.Y.E. believe that the barriers of nationalism and racism must also be decreased. They believe that the Church is the holy fellowship which can help to dissolve these barriers. When Christian people from one nation get to know those of another nation, they may be taking a big step toward world peace and international understanding. —RICHARD L. HARBOUR

An Ounce of Prevention



The problem of classroom discipline is a real one for most teachers. The author suggests ways to handle it and, better, to prevent it.

by Jane A. Buchanan

ONCE upon a time there was a church school class that never—not even once—caused its teacher any concern about discipline. Highly unlikely, you think? Well, as a matter of fact, the fairy-tale beginning was intentional.

There do not seem to be any statistics on the matter, but if such classes do exist, they must be rare indeed. Judging from the frequency of the cry, “What do I do about discipline?,” it must be a universal difficulty. When teachers are asked to evaluate their own work, one of the most frequently mentioned weaknesses is the inability to maintain good discipline in the classroom. Why, one wonders, is this such a perennial problem?

Perhaps one clue can be found in the very way the matter is so often worded: “Mrs. A. has good discipline, but Mrs. B. does not have good discipline.” This seems to imply a fundamental misunderstanding of what discipline is. It seems to say that there is a mysterious something about Mrs. A. which keeps her class quiet and orderly, and that Mrs. B. lacks this something. But if good discipline may be defined as *responsible behavior on the part of an individual or of a group*, then it must arise from within the individual or the group. Responsibility cannot be imposed. It can be developed, but it cannot be imposed. If Mrs. A.’s class remains quiet and orderly because she forces her will upon it, or because she bribes it to do so out of a desire to please the teacher, then there is no real group life here, and hence no really good discipline. Mrs. A. has taken to herself complete responsibility for the orderly conduct of the class. If, however, Mrs. A. has helped a collection of individuals begin really to become a group in which each child feels himself to be an important and indispensable part of the whole, then responsibility for behavior no longer lies with her alone, but is shared by every member of the class. Whenever this happens,

the occasional misbehavior of one member is ordinarily handled by the group itself. The situation is more accurately described by saying that Mrs. A.’s class has good discipline.

Another clue to the reason for the frequency of questions about discipline is that the word quite often turns up in connection with the word *problem*. Many a teachers’ meeting turns into a sort of clinic, where teachers share their common worries over discipline problems. Of course, by the time a situation has become a problem, it is by definition hard to handle. It usually means that some sort of emergency measure is required, and the question is simply which of the unsatisfactory alternatives to choose. Shall we take the offending child out of the class, rebuke him in front of the others, threaten him with punishment of some kind, talk to his parents, or what? No good teacher likes to do any of these things, but after all, one cannot allow the entire class to be disrupted Sunday after Sunday by the misbehavior of one or two children.

Preventive Measures

A good many such situations get started simply because it’s so easy to forget all about the matter of discipline until it rears its ugly head in terms of a problem. There are many small details, some of them apparently insignificant and therefore easily overlooked, which can contribute to an atmosphere in which discipline only infrequently reaches the problem stage. Preventive measures are so much more satisfactory than the emergency kind that it is well worthwhile to train oneself to take them. Most—perhaps all—preventive measures have to do with building an atmosphere in which each child feels himself to be an important person engaged in an important endeavor. In such an atmosphere, only rarely does discipline become a problem.

Such a simple matter, for instance, as learning the name of each child quickly, and pronouncing it correctly, can make a difference. The longer it's necessary to address oneself to "the little girl in the blue dress," the more likely it becomes that said little girl is going to start looking for some way to prove that she's a real person, important enough to merit being addressed properly. It may be that without even consciously thinking about it, she will somehow realize that if she hits the little boy next to her over the head with a book, Teacher will learn her name in a hurry.

The room itself in which the class meets can be a factor in building the conviction that this is an important business we're about on Sunday morning. Many classes are forced by necessity to operate under unfavorable physical conditions, but an imaginative teacher can almost always find some way of giving the room added importance. Just making sure that it is always clean and in order when the children arrive is a step in the right direction. A makeshift bulletin board, attractively arranged and frequently changed, can say to the children that this class is important enough to merit some time and thought on the part of the teacher. Having everything in readiness before the arrival of the first child is also important. If children find their teacher frantically rearranging furniture and getting out paste and scissors, it says to them without words that the class session just wasn't important enough to the teacher to merit proper preparation. They respond readily, and often negatively, to a rattled, disorganized beginning.

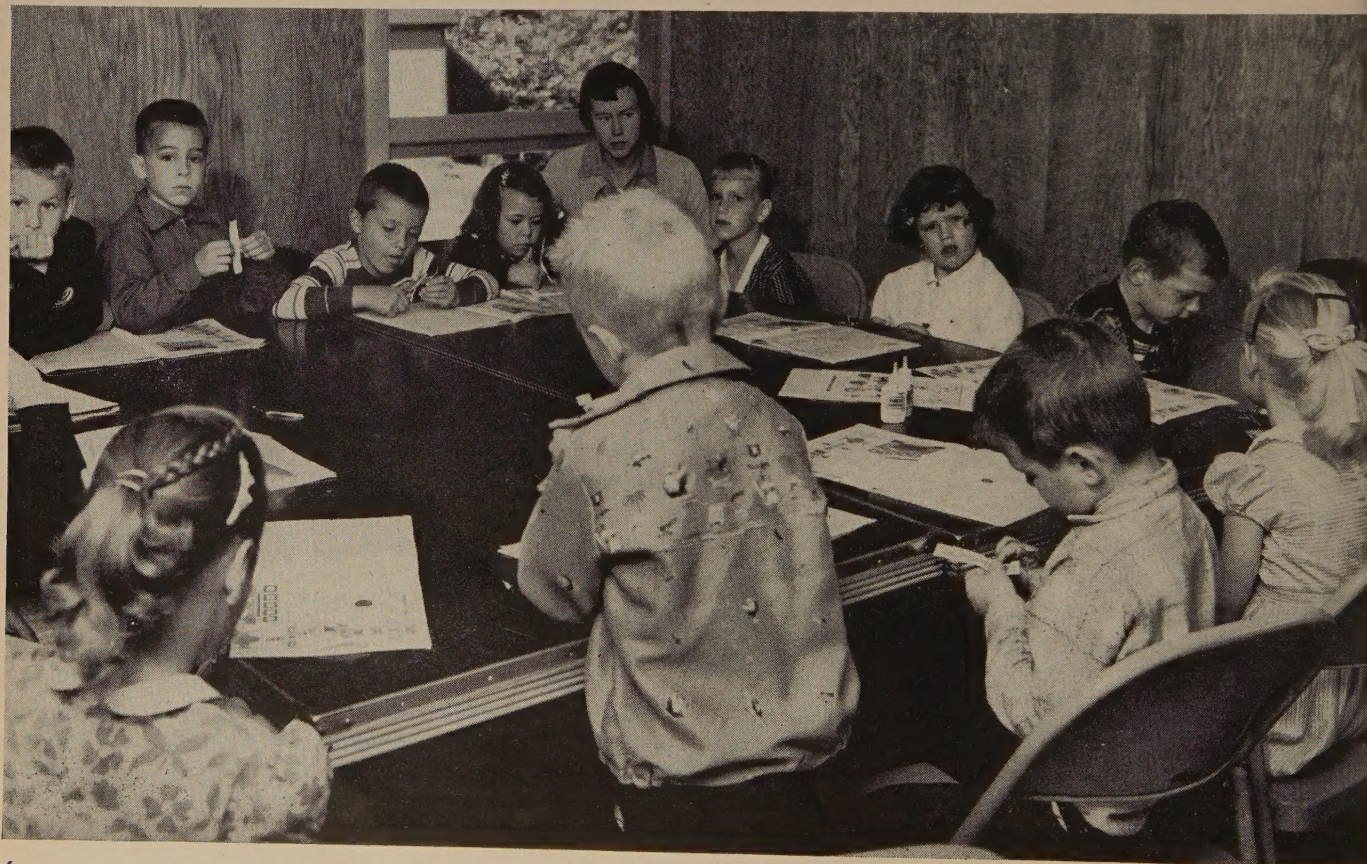
By the time a situation has become a problem, it is by definition hard to handle. Experienced teachers and observers learn to spot

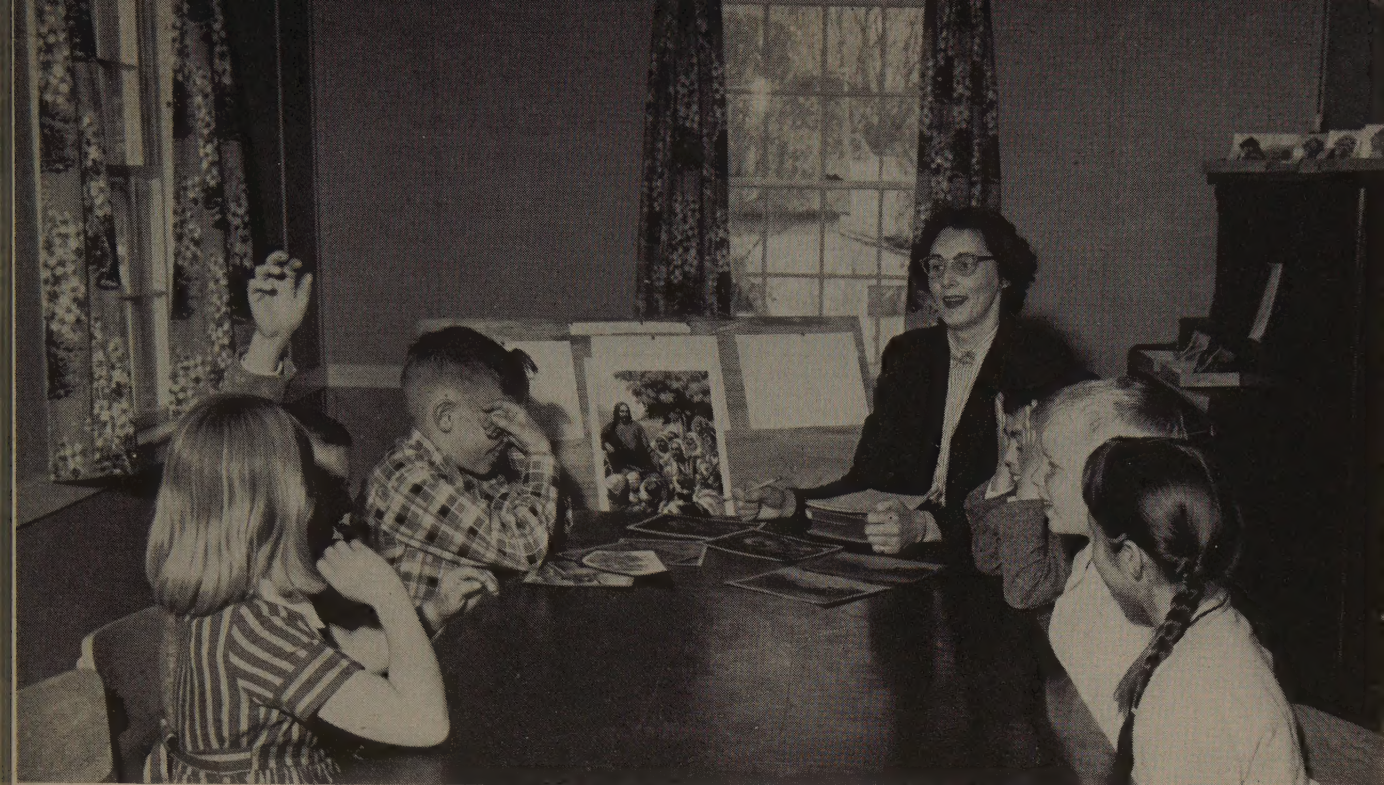
The same point may be made in regard to lesson planning. A session which has been carefully thought through in advance, even though subject to change if the needs of the group seem to indicate it, gives the teacher a sense of security which simply isn't there if he walks in with no idea of where to begin or where to go. Children are even more sensitive to this than are adults. No matter how good a front the teacher puts up, children know it if the teacher did his planning five minutes before class began. A class which starts with something that catches their interest at the very outset is much less liable to disruption than one which takes a while to get under way.

The manner in which the attendance record is kept often gets in the way here. Beginning the class by reading a list of names to find out who is absent provides an opportunity for boredom to set in before the class ever gets started. If there is no observer to whom this responsibility can be delegated, then at least the attendance can be taken at a time when the children are engaged in an activity, or after the class is over.

Another important factor in preventing discipline problems from arising is the teacher's knowledge of the age-group with which he is dealing as well as his knowledge of the individuals in his class. Knowing how the world looks through the eyes of these particular children helps the teacher develop a sympathy and understanding for his class members which can go a long way toward enlisting their cooperative behavior. It also makes for more realistic lesson planning, with

that magic, fleeting moment when an active project should be substituted for a quiet one.





Somebody has just told a good joke, so funny to at least two youngsters that they may soon be quite helpless with laughter.

varied activities geared to the children's interests and attention span. Above all, it tells the children, better than any words can do, that they are important people worth the knowing.

When Immediate Action Is Required

Of course, there comes a time in the career of every teacher when, no matter how carefully and thoughtfully he has planned ahead, a situation turns up which requires some sort of immediate, emergency action. It's impossible to generalize or give advice at this point. But whatever course of action is decided upon, it should be carried out in such a way as to communicate to the child that even though his behavior at the moment cannot be tolerated, he himself remains a real and important person to the teacher. This is easier said than done, which gives added emphasis to the importance of working to prevent such situations from happening. But even when they do, and strong measures are necessary, something can be done later to follow through in a constructive way. For example, an opportunity can be found to see the child later, not to continue the reprimand, but to try instead to re-establish the broken relationship. The next class session might be geared more directly to his specific interests, thereby helping him to regain his place in the life of the group. Properly handled, this process of helping the child find his way back again can be a vital learning experience of the Christian doctrine of forgiveness.

Finally, it must be said that the parish as a whole has a responsibility to each teacher in the church school. Its attitude toward the whole program of Christian education is vitally important. In a parish which takes a casual approach toward the place of Christian education in its total life, the teacher in-

But this is obviously a moment to be treasured, not feared, and the teacher knows it.

evitably starts out against considerable odds. A parish which regards this aspect of its life as a crucially important one, will, on the other hand, have gone far in encouraging in all its members that sort of responsible behavior which alone can really be called good discipline.

Bibliography

Those who wish to read further on this subject are referred to a book which the Department of Christian Education has recommended frequently: Dorothy W. Baruch's *New Ways in Discipline* (McGraw-Hill Book Co., 1949, 280 pages, \$4.00). The subtitle is *You and Your Child Today*.

Two recent pamphlets will appeal to teachers. The first is "Discipline for Today's Children and Youth," by George V. Sheviakov and Fritz Redl (Association for Supervision and Curriculum Development, National Education Association, 1201 16th St., N.W., Washington 6, D.C.; new revision by Sybil K. Richardson, 1956, 64 pages, \$1.00). The second is entitled "Discipline" (Bulletin 99, Association for Childhood Education International, 1200 15th St., N.W., Washington 5, D.C., 1957, 36 pages, \$.75).

Parents will find helpful ideas in two pamphlets written especially for them. The first is Mrs. Baruch's "How to Discipline Your Children" (Public Affairs Pamphlet 154, 22 E. 38th St., New York 16, N.Y., 28 pages, \$.25). The second is Aline B. Auerbach's "The Why and How of Discipline" (Child Study Association of America, 132 E. 74th St., New York 21, N.Y., 42 pages, \$.40).

The September, 1958, issue of the journal of the National Education Association (address above, \$.80) features several articles on discipline, written for both parents and teachers.

Rediscovery of the Laity

by Cynthia C. Wedel



This article was originally prepared as an address delivered at the Department of Christian Education dinner during General Convention. Mrs. Wedel is a member of National Council and President of the United Church Women of the N.C.C.C.

THE adult laity of the Church will be the subject of what I want to say this evening. I am an adult lay person myself, and have worked closely with lay people in the Church for many years. One has only to read the Lambeth report, or any materials coming out of the World Council of Churches, to realize that a great and renewed emphasis is being placed on the laity today. The laity have been referred to as the great, untapped, resource of the Church.

My husband is fond of a quotation which he found some time ago: "The main purpose of much of our preaching and teaching seems to be to turn a few more publicans into pharisees."

As we look at the life of our Church in the recent past, this sometimes seems all too true. While generalizations are always unfair, and we all can find exceptions, I would like to suggest that the laity of the Church can be divided roughly into three groups.

First—and it is a larger group than we sometimes realize or admit—are the ones I'll call the publicans. These are the indifferent; those from Church families, perhaps themselves confirmed in their youth, who simply ignore the Church. They don't attend; they aren't at all interested. They are, of course, a great field for evangelism and missions along with the millions of totally unchurched people in our land and in the world.

Second is the group which I shall call the pharisees. This is a large group—maybe the majority of the active laity of the Church. They are good people; even the Pharisees of our Lord's day were very good. They are not hypocrites (most of them), nor, I

believe, were the early Pharisees. They are "law-Christians" rather than "grace-Christians."

There are many varieties of these modern pharisees. Some look upon the Church as one would upon a Victorian grandmother—to be respected, placed on a pedestal, but totally irrelevant to life. They go to Church—on occasion. They give—a little. They send their children to Sunday school. Theirs is a kind of antiquarian interest. They are the ones who scream the loudest if anything is changed from the way it used to be done.

There are pharisees, also, who see the Church as an important social institution. It gives stability and moral tone to the community. The Church (and they mean the clergy) should be seen at important community events. The Church (again the clergy) can do good for the poor and needy. There are those, too, for whom the Church is primarily a retreat from the world. They make a sharp distinction between the religious and the secular, and they resent any intrusion by the latter. They feel strongly that the Church must not get "mixed up" in the issues of the day and must avoid controversy at all costs.

Still another kind of pharisee is the "organization man" of the Church who finds an outlet for his energies and interests through the organizational life of the parish and the whole Church. He is so busy with, and so absorbed in, these organizations that there is little time for anything else. The organizations—their life and work and growth—become ends in themselves. He (or she) is very critical of those who do not share in this life enthusiastically.

The third group of lay people I shall call the saints, in the New Testament sense of the word. This is a small group, usually, but it exists in every parish. They are not the overpious, "holier than thou," stained-glass kind of saints. They are people who have at least begun to catch a glimpse of the real meaning of the Gospel. They know something of the joy and release which comes from a real belief and trust in God. They know that obedience is the mark of a Christian. They know that they have a vocation—to *be* a Christian in all that they say and think and do. They love the Church and find in its sacraments and worship and common life the nurture of their faith. But they don't make an idol of the Church, nor of any of its organizations. They are earnestly seeking to find the real task of the Church in the world today, and their role in that task. They have a sense of mission: they know they must *be* the Church in home, school, office, and community. They can be a joy and a tower of strength to a clergyman who does not make an idol of the Church or of himself, a man who accepts joyously the truth of the "priesthood of all believers." But they can be a terrible threat to a priest whose security is found in being the one who knows all, carries all the responsibility himself, and makes all the decisions alone.

What do we really want in our Church today—pharisees? Good, earnest people who will keep the wheels going around, raise a little more money each year, ask no embarrassing questions? Or are we ready to begin to look critically at all this, to make drastic changes if necessary, and to embark on the terribly difficult and time-consuming and glorious task of winning over lay people to "sainthood"?

I rejoice in what I see today all across this Church of ours! Lay men and women who have been "caught" by the Gospel and who begin to see its relevance and its demands. They begin to see that they are not called to be "spectator Christians." They are called to *be* the Church. They are reading, discussing, studying, asking questions. They are discovering that a vital faith—a real belief in God—changes their lives and all their relationships. They realize that God is ruling His universe, and that His ways are not always our ways.

As the demands of the Gospel become clear, they see once again the primary call to witness—through missions, through evangelism, in the parish and community, and in their daily lives. And they know that Christian witness is not something for a special or professional group; it is the everyday task of every Christian. They see anew the urgency of real Christian education for themselves, their contemporaries, and their children. They want it to be education which brings not just information *about* the faith, but a living encounter with God and our fellows. They see the importance of every aspect of parish life as witness and of the impact of the parish on the community and of the Church on the world.

What has all this to do with the Department of Christian Education? Maybe all this new life among the laity of our Church would have happened anyway—but I don't believe it.

I remember back of 1946, and so do some of you.

Of course, there have always been saints in the Church. But I am sure it was the Holy Spirit who guided the new Department to start with a concern for the adults of the Church. See what they have done: THE CHURCH'S TEACHING series, the early adult conferences in dioceses and provinces, Parish Life Conferences, Parish Life Missions, parents' classes, teacher and leader training—and, along with these, the clergy training program (first at the College of Preachers and then in the Group Life Laboratories) designed to help our clergy understand the people in their parishes, the ways in which adults learn and change, and the sort of relationships which must exist if adult education is to be effective.

Maybe none of this is new. We have always known it. But in many respects we seemed to have lost our way. People have talked of the duty of the layman to help the priest in the work of the Church. Now many are saying it is the duty of the priest to help the layman fulfill *his* Christian ministry. Listen to Lambeth: "Ministry and laity are one. There may be a difference in function but there is no difference in essence. Each, minister and layman, has a responsible share in the task of the Church. . . . There could be a revolution in the life of the Church if this truth could be rediscovered."

I thank God that in our beloved Church this is being rediscovered and the revolution is taking place. And I would call on all of us to pay tribute to the Department of Christian Education which has played so great a role in this rediscovery.



Lay people are called to *be* the Church in all that they say and think and do, and all across our land men and women are studying, praying, witnessing, serving—accepting their vocation as "ministers" of the Gospel.

Mr. John H. Petherbridge, present lay associate of Christ Church Cranbrook, confers with the parish clergy: the Rev. William C. Norvell, the Rev. Lester L. Dobyns, and the Rev. Robert L. DeWitt.



A Neighborhood Ministry

by Robert F. Grindley

"CAN you direct me to Christ Church Cranbrook?" If you asked this question at a filling station in Bloomfield Hills, Mich., a large suburban community near Detroit, you would receive directions to a church building on the corner of Lone Pine and Cranbrook Roads. Arriving on a Sunday morning, you would see gathered for worship many of the 4,000 people who comprise this parish. If it were time for church school, you might have to stop your car while some of the one thousand children in attendance every Sunday crossed the street.

But now suppose you asked this question with a different intention. Suppose you meant by "Christ Church Cranbrook" something similar to what St. Paul meant when he addressed an epistle to "the church of God which is at Corinth." Obviously St. Paul wasn't thinking of a building. He was writing to people—people who were "called into the fellowship

of [God's] Son, Jesus Christ our Lord." He was writing to a fellowship that was strong enough to withstand persecution or indifference. He was writing to those who knew each other intimately as people whose lives were transformed day by day by the Good News of the living Christ.

Three years ago the clergy staff at Christ Church Cranbrook asked themselves how this close fellowship which characterized the early Church could be recaptured within the relative anonymity of a parish of twelve hundred families. They wanted *Christ Church Cranbrook* to mean something more to its people than a building or an institution symbolized by unknown "names" on the parish records.

Suburbia

Where do the "names" who are the Church at Cranbrook spend their lives? They live in an area

which covers eighteen square miles of suburban Detroit and which has a population of 50,000 families. The community is growing rapidly, and the people in it are moving constantly. The average time a family stays in one home is five years. The men of Cranbrook work in professions or in the management of Detroit's business and industry. Most of them commute or spend all week away from home on business trips. When they come home, they bring with them not only their brief cases, but the strains of competitive business and a concern for making life easy for their wives and children. Their homes are representative of modern suburban culture—surrounded by shrubbery and by the idealism of the "American way of life" with its religious overtones of moralism and piety. Every family is involved in a multitude of activities in the community and in its social life. How could the Church move out from its building to play its part in this scene? How could it speak the Good News to the lives of its own people and to the community at large? How could it help its people see their own lives, torn and broken by the demands of modern culture, as having a wholeness and an importance in every segment?

Neighborhood Groups in the Church

The rector of Christ Church and his two associates began a plan of action to answer these questions. It grew from the experience of close fellowship that some parishioners had been having previously in their homes as they met in small groups for Lenten study. The staff saw that this sort of face-to-face relationship, if spread throughout the parish, could achieve something like the fellowship of the early Church. With this example as a starting point, they decided to divide the entire parish into fifty neighborhood groups each composed of twenty to thirty families. The purpose of these small groups would be threefold. First, they would seek to stimulate people to see that when they gathered with their neighbors, *they* were the Church rather than the building or the clergy. Second, the groups would provide an opportunity for a fresh understanding of Christian fellowship, a real community where people could know others and themselves be known. Third, as people met in this closer Christian fellowship, they could discover the Christian ministry that is theirs as businessmen, wives, and students. As they talked about the place of religious thought and practice in their everyday lives, the work of the laity could become more than raising money for buildings, more than a superficial adherence to the Golden Rule.

The projected enterprise, which the clergy began to think of as the "neighborhood ministry," was wholeheartedly approved by the vestry. Then a layman was added to the staff to administer the program. In the course of attending group life conferences at Parishfield, a training center for lay people in the Diocese of Michigan, he and his wife had already found a new concept of the Church. Now he volunteered to work full time to make it a reality in Cranbrook. The three clergymen included him as a full-fledged member of the ministerial team. Together they began to make the policy decisions necessary

for putting the neighborhood ministry into action.

The first move was to divide the parish into neighborhoods. This was done on a large map, much as one might plan a Community Chest campaign. The twenty or thirty families who were to form a group sometimes lived within a single block; sometimes a neighborhood division covered an area as large as a square mile.

The next move was to select a number of couples to be responsible for the formation and supervision of the, as yet, only theoretical groups. Eight couples were eventually chosen, people who already had a close association with the parish and the staff. Each couple was assigned six or seven neighborhoods. The staff met several times with these key couples to help prepare them for their new ministry. This orientation period culminated in a weekend at Parishfield, where together they explored the theological ground and meaning of the neighborhood ministry.

As their next step, the staff and key couples selected leaders for the fifty neighborhood groups. Whenever feasible, husbands and wives were selected to work as a team so that a total family unit would be represented. These fifty couples were to issue the first invitation to a neighborhood meeting and to serve thereafter as leaders of their groups. The intention was to have the movement grow from the ground up rather than to superimpose something on the whole parish from a staff level.

A letter from the staff explaining the plan introduced the eight couples to their neighborhood leaders. The eight couples then called in the homes of each of the neighborhood leaders to talk about the Church and this new way of looking at it.

Into the Parish

After this initial orientation, the neighborhood leaders called on every family in their respective neighborhoods as part of a parish census. At this time they invited the families to the neighborhood meetings. Naturally, some families did not respond to this unique suggestion. However, most people were anxious to know others in the neighborhood who were members of their parish. It was hoped that, thus stimulated, conversations about the Church would begin in some fifty different homes.

At first, as the groups gathered in homes on a rotating basis, getting to know one another occupied their time together. Later in the first year, as neighborhoods began to recognize themselves, a rather varied program evolved. Some groups met for study; others came together for purely social reasons. Some undertook projects in regular parish organizations. One or two groups were moved to worship together in their homes, an expression of the "house church." (See FINDINGS for October, 1958.) Prompted by their new concern, parishioners began to call on prospective or new members and on those who were sick or bereaved in their neighborhood.

A Shared Ministry

In this age of telephone, telegraph, and television, the age-old device of meeting face to face was central in the entire program and especially in the

**The neighborhood ministry at Cranbrook is adult education
on a realistic basis: men and women recognizing and interpreting
the Christian faith in all areas of their daily lives.**

system of leadership. The eight key couples met frequently with the neighborhood leaders and also with the staff. The ministry of the parish was truly shared. In these meetings the couples who met various disappointments, or who did not know just how to explain this new approach to others, gained the support of their fellow workers. As the leaders discussed techniques of reaching people within a neighborhood, they developed an easy, natural relationship in which they could speak freely about their attitudes toward the Church, their neighbors, and their own lives.

Any new ideas that came out of the neighborhood groups were shared in these leadership meetings. Some groups were floundering and needed direction and help in selecting subjects for their study. Widespread misunderstandings about the Church, even among devoted members, had first to be confessed and shared—by clergy and laity together—before there could be any moving ahead to more understanding of what it means to be children of God. In these meetings, one could see focused the revolutionary effect the neighborhood ministry was having.

At the end of the first year, the eight couples again met at an overnight conference at Parishfield to assess what had happened so far and to chart a direction for the next year. Although the neighborhoods differed widely and could not be expected to follow the same pattern, certain broad objectives were outlined for the second year. A minimum expectation was established: every parishioner should be called on by another parishioner, either clerical or lay, at least once a year. The Every Member Canvass workers were to be brought into closer relationship with the neighborhood groups, since the neighborhoods were now the basis of the Canvass calls. Because church school teachers were playing a large part in the growing neighborhood life, the groups were urged to talk about the part the church school played in the life of the family. Commentaries on the Scripture that would be used in the family service were to be published three times a year for use at home and in the neighborhood groups, as well as in church school classes.

Two Years' Growth

During the next two years, the neighborhood groups continued the process of taking root. Some groups met every week, others came together once a month. In some neighborhoods a nucleus of three or four families began to appear as a central core of people who had a clearer understanding of their ministry, both among their fellow parishioners and among their other neighbors. *Christ Church Cranbrook* began to take on a new meaning. Where study was undertaken, groups now provided their own leadership and chose their own subject matter. Gatherings began to take other forms: picnics, meet-

ings for new members, special prayer groups, hymn sings. Worship in the homes, calling in the neighborhoods, and Lenten study continued.

In these years, it became apparent that enthusiastic, understanding leadership was essential. Leadership was rotated so that more people could express their growing sense of ministry. The eight original couples decided that their role was no longer necessary and that their neighborhoods should be divided among the members of the staff. This would bring the staff more closely in contact with the groups themselves.

A lay associate was added to the staff on a professional rather than voluntary basis. John H. Petherbridge came to fill this position. He brought with him deep convictions about the importance of the laity in the Body of the Church. This leadership of ordained and unordained men working full time together made explicit the completeness of the ministry of the Church and helped erase any false sense of separateness between clergy and laity.

As the neighborhood ministry developed, it became evident that the enterprise was adult education on a realistic basis. Here were men and women who were looking for companions rather than teachers in the learning process. They were realizing that education goes on in the course of everyday life as a process of recognition and interpretation of the Faith, and that it is more than the imparting of information.

Difficulties and Failures

After three years of experience with the neighborhood ministry, many difficulties can now be isolated. This new, and yet old, concept of the Christian fellowship as a common garden-variety, day-to-day living of the Christian faith is extremely difficult to communicate by words. In order to experience the deep meaning involved in just being neighborly, it is necessary for people to try it for themselves for a long period.

The members of any parish, especially one in suburban America, are already busy in a variety of activities. Hence, people in Cranbrook were afraid that the neighborhood meetings would be a compounding of their busyness with just another activity. However, as the groups met, people came to the understanding that the purpose was not to have them do something else for the Church, but simply to be the Church in close Christian fellowship. Then they actually found release from the frustration of too many activities by discovering a new criterion for what was important. Together with their neighbors they discovered the unity of life that comes with commitment to Christ and His Church.

There has been some criticism that the formation of a separate group of Episcopalians in a neighborhood made the Church seem exclusive and also cre-

ated a divisive influence in the neighborhood itself. On the other hand, there was a realization that it was essential for the people of the parish to see themselves as the Church, before they could reach out to those who did not belong to their own communion or before they could become a unifying force in the community.

Positive Responses and Signs of Hope

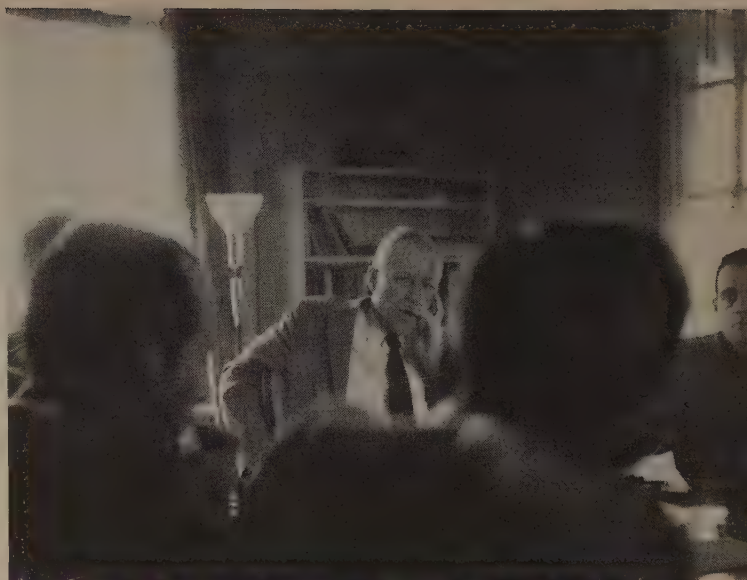
The neighborhood ministry has made a real start in accomplishing its objective. In these groups at Christ Church Cranbrook, people have discovered together what the real Christian faith—not vague, moral idealism—has to say to their common life. The neighborhood ministry has served the other ministries of the Church, too. The clergy, through their contact with the people in small groups, have been enabled to know better their real needs. Existing parish organizations, which felt at first that the neighborhood ministry was a threat, are now approaching it as a tool they might use and are integrating it with their own activities.

As in the early Church, the greatest evidence of hope is to be seen in lives that are being changed. Here are a few evidences of the work of the Holy Spirit as seen at Christ Church.

A young married woman was caught up in the strain of raising two young children. Her husband was able to afford only a small apartment, somewhat removed from any shopping center. Since he was away with the car each day, she was isolated. Her life was a very lonely and at times a very discouraging one. Occasional clergy calls had revealed this situation, but no one had been able to fill her need for fellowship and support. A neighborhood group began to come together with regularity in the area in which this young woman lived. "It has remade my life!" she says.

In another neighborhood, there is an elderly retired school teacher living alone in a small apartment. For some years she has driven every Sunday to church for services, and, because of her age, this has been about the extent of her participation in the life of the parish. She has found a new dimension to her life in the Church in becoming an accepted and valued member of a neighborhood group. Because of her long devotion to the Church, she has been able to bring a very real spiritual leadership to the life of her particular neighborhood group. One who was beginning to retire more and more from life, who felt that her usefulness had about come to an end, has suddenly been reborn and has found new meaning for her existence.

Another of the neighborhood groups consists largely of people who have known each other for many years. Their original acquaintance had been in Detroit. One or two families at a time, they had all moved out to Cranbrook and purchased homes in the same neighborhood. Since they had been seeing each other socially for about twenty years, they felt they knew each other very well. In the neighborhood groupings, they found themselves coming together again, but this time for a different purpose in a group with a different meaning. In the process of Bible



Mr. Robert F. Grindley, first lay associate at Cranbrook and the author of this article, meets with a group of men to plan the next step in their neighborhoods.

study and the discussion of various books about the faith, they have had an experience of coming to know each other more deeply. As one man expressed the change: "It almost seems that we have never known each other before."

Another couple comes to mind, faithful members of the Church who had survived several very tragic personal crises with stoical resignation. Their experience in the neighborhood group opened up to them some of the meaning of God's love for His creation, and their resignation was replaced with a real spirit of Christian acceptance. They expressed this one evening by saying, "We will never be the same."

One man, who had been an Episcopalian all his life, came to the first meeting of his neighborhood group to protest against the whole idea. For him, the structured, formal aspect of the Church was its only meaning. He felt the neighborhood group was a waste of time. He articulated his ideas quite vehemently and at great length at the first meeting he attended. The group was able to hear him out and to listen sympathetically as he attempted to describe what the Church meant to him. He was so warmed by this acceptance that he came back the following week to expatiate further. He is still coming!

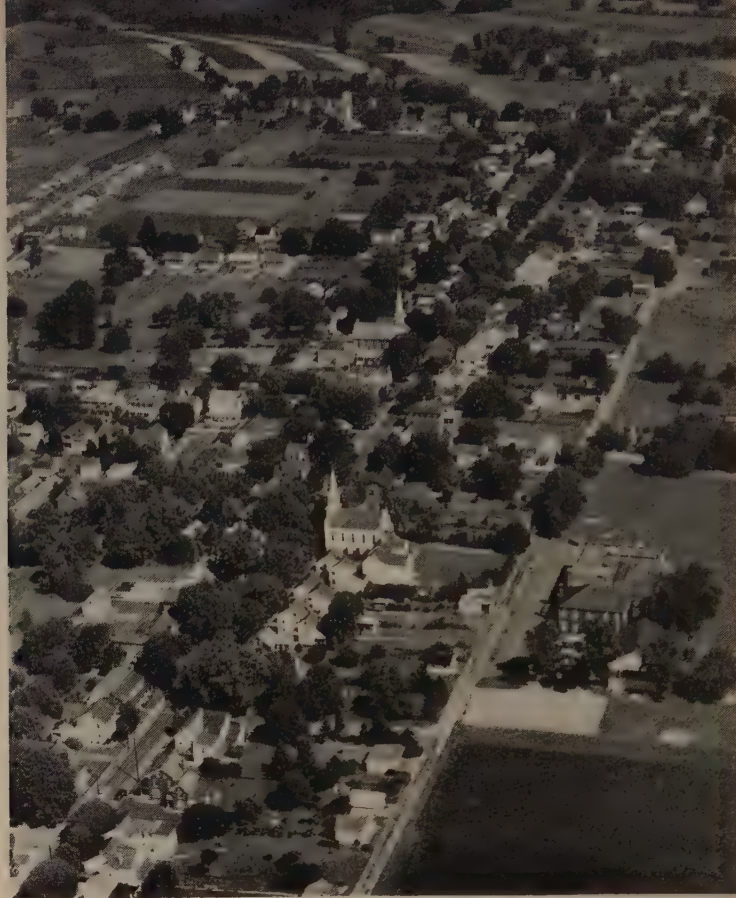
"Called to Be Saints Together"

There is a growing number of adults in our churches, big and small, who are reaching for the revolutionary faith that has transformed many preceding ages. If it be God's will, the neighborhood ministry may become one worthwhile way to help them, under the guidance of the Holy Spirit, rediscover the Church's early vitality and its power to change men's lives. If people can identify a life of friendship and unity in the neighborhoods where they live or work, they may be enabled to bring their lives into the judgment, baptism, understanding, acceptance, and joy which is the New Creation—the Church of Christ. The pilgrimage continues!

The author writes for small parishes and missions, but what he says is also applicable and essential to large congregations.

Stir What You Have

by Smith L. Lain



THERE are many and varied difficulties in organizing and operating a small church school. You have to group pupils of different ages into classes, secure teachers when there are few adults available, find time in a busy schedule to train teachers, find enough space for classes, and find enough money for the job. The same difficulties often apply, of course, in larger schools.

Rather than be defeated by these problems, settling for an inferior program or ignoring Christian education as such, we might recall the story of a man who went into a restaurant during the war to get a cup of coffee. Although rationing was strict at that time, he put a generous spoonful of sugar into his coffee. When the cup was refilled, he asked for more sugar. The waitress snorted in reply, "Stir what you have."

In short, this is what is asked of the clergy in small churches and large ones, "Stir what you have." By virtue of your small numbers, you have sugar in the bottom of the cup to stir.

The Seabury Series has been designed and written for those church schools that have one grade in a class. However, the manuals are reservoirs of insights that are as applicable to the small group-graded school as to the larger graded school.

Four conditions necessary for effective Christian education were set forth when the Seabury Series was launched four years ago. Experience in the interim bears out the wisdom of these "conditions."

1. A concerned group of adults

2. In-service teacher training
3. Corporate worship for all ages
4. Adult education to include parents

The small church must ask itself, "Do we have some of these conditions?" or, "Do we have the potential for having them?" Before giving a hasty negative answer, look carefully at your small church.

1. A Concerned Group of Adults

The first condition is that of an informed and a concerned group within the congregation. These may be the people you probably describe as "very interested" in the Church, the "work horses" of the parish. They support the work of the Church to the uttermost farthing, offering their prayers, their time, their talents, their money, and their ingenuity. There is scarcely a church that does not have some of these noble souls. They may be elderly, oftentimes they are conservative, sometimes they appear to be a thorn in the priest's side, but they form a stability of concern within the congregation that is valuable. They may need a great deal of patient counseling and guidance if they are to be led to see the real need for Christian nurture, but once they see it, they are the rector's most loyal, though sometimes critical, supporters.

Concerned persons may also be found among the parents of church school children. They may be quite uninformed as Churchmen and Christians, but they are interested in their children. Thorough adult education is an essential element for them.

Practically every small church has some of these

interested people who are deeply concerned for the Church and her work. They are the "growing edge" of the parish. We need to reach out to give them and others a fuller understanding of the Christian faith and practice and to help them become vitally concerned for the Church's vocation and their part in her work. Inquirer's classes are one means of successful evangelism.

2. In-Service Teacher Training

The second condition for effective Christian education is an ongoing program of teacher training. This is certainly within the reach of small schools as much as large ones. The resources that are available, such as the *Teacher Training Guide* and *Preview*, have been used in small churches throughout the country. Teachers from several small congregations in an area can meet together for their training sessions, especially when the missions are served by the same priest. Several such programs were described in an article, "Learn as You Teach," in the June, 1957, issue of *FINDINGS*.

Special classes are not the sole method of teacher training. Whenever a teacher attends worship and hears a sermon, whenever he or she shares in an adult group which is concerned with a better understanding of the Gospel or with better ways of communicating it to children, or whenever he reads a book along these lines, he is continuing his training and making himself a better teacher. It then becomes the responsibility of teacher training to *follow up* these experiences.

The amount and type of training that a teacher needs will vary with the individual. Every parish is likely to have at least one or two persons who are "naturals" as teachers. Take, for example, a woman living in a hamlet in Missouri. She is not a professionally trained teacher, she holds no college degree, but she knows instinctively that children have deep religious needs that can be fulfilled only by the living Christ. She goes about her task with imagination by bringing in all of the resources at her command: her love for children, her own devotional life, her active Church life, her experience as a 4H Club leader, and her rich understanding of God's world of nature. She is effective in teaching the subject matter of her course, and, more important than words or ideas alone, she is able to communicate the love of God to her pupils. She fulfills to a great degree the statement, "What we seek for our children is the experience and knowledge of God's love."

If you have a teacher like this in your small church school, you are blessed. Work with that person, encourage and train him, and you are already fulfilling one of the necessary conditions for effective Christian education.

3. Corporate Worship for All Ages

Thirdly, we need to look at the corporate worship of congregations. This is another necessary condition for effective Christian education in any parish. Families need to worship together.

One of the great advantages of work in small churches is that it usually is not necessary to schedule

another service in order to encourage parents and children to attend worship together. Because of their smallness, country and village churches have not lost completely the family pew as have so many city churches. It is not an unusual experience for the rural priest to preach a sermon above the wails of a hungry infant and into the hearing aids of the aged. Much imagination is needed to make corporate worship of this sort more understandable for all ages. The use of hymns appropriate to as many ages as possible, careful selection of suitable prayers, psalms, and lessons within rubrical allowances, an occasional instructed Eucharist or Morning Prayer, and "chancel talks"—all these are possible ways of making the service more meaningful to all age-groups.

4. Adult Education

Finally, there is the matter of parents' classes—adult education. Too often it is said that such a class is impossible. In small churches most of the parents are already teachers in the church school. The schedule on Sunday morning doesn't allow the vicar to lead such a class because he has to conduct another service in another community.

Parents' classes may work well during the church school hour in large parishes, but a week night may be better for a small church. Regular teacher training and parents' classes can be combined when most of the parents are teachers. This has been tried successfully in several missions in New York State. A little imagination here can work wonders.

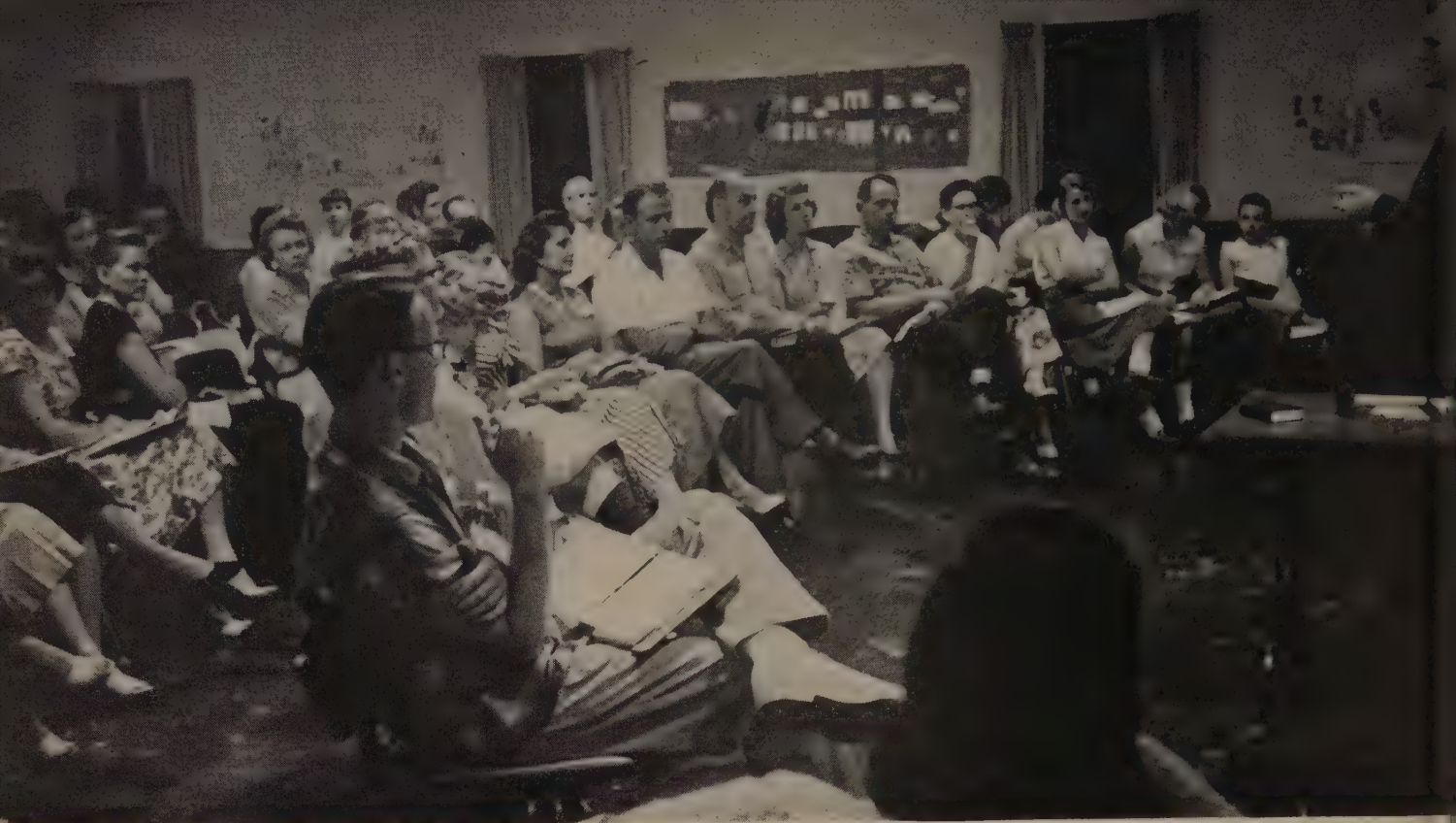
Perhaps the richest asset of the small church is one that larger churches strive for but rarely ever really get. In the small congregation, as in the small community, everyone knows everyone else. Calling the Church Christ's family is not a concept but a reality. There is a face-to-face meeting of people. There is no need for name tags. Where better can vital Christian nurture take root?

The task of the Church here is not to create a fellowship, for it already exists. Rather, it is to take the next step: to bring about a realization on the part of the congregation that they are in Christ's redeeming fellowship and that they need to be awakened to the fact that God has a purpose for them. This is probably the richest sugar that the small church has in its coffee cup.

Special Help for Small Schools

The Department of Christian Education has a deep concern for the development of the small, group-graded church school. Its Division of Curriculum Development has been given the responsibility of producing tools to help these schools: tools which take into consideration the suggestions and ideas coming from clergy and lay leaders working in the small church field. The Division of Town and Country is cooperating to the fullest extent in this work.

It is true that the small church school has many problems in implementing a sound and effective Christian education program. But every small church is on the road toward building a better program of Christian education when leaders begin to stir what they have.



The Rev. Miller M. Cragon, Jr., leads his teachers at St. Michael and All Angels' Church, Dallas, Tex., in regular training sessions.

More Than Words

A TEACHING TOOL FOR EVERY TEACHER

by Miller M. Cragon, Jr.

"How can I bring the Bible into the real-life situations discussed in my classroom?" This is the most widely expressed question of church school teachers. They want to bring the heritage of our faith into their classes in such a way that the pupils see the relationship of the Bible to the issue or concern which is under discussion. Teachers are becoming more and more adept at exploring the experiences of their pupils, but they continue to have difficulty in bringing the teachings of the Church to bear on these situations.

Resources That May Fail

Some teachers have tried to solve this problem by using a concordance to the Bible or one of the Bible dictionaries. Such books all have a major defect for the average teacher—they are too complete, too good. In using them, teachers move from the problem of not having enough assistance to that of having too much. The sheer volume of references is formidable and confusing, particularly those in a concordance.

The result has been that, apart from the Bible selections mentioned

in the teacher's manuals, teachers have had trouble using the Bible in class—a fact that weighs on their minds. To find help in using the Bible, many teachers spend some time each Sunday talking over the lessons read in the church service. Although this is certainly an exposure to the Biblical heritage of the Church, it does not help relate the Bible to the particular class goals. The teacher still has to strain to use the Bible as a class resource.

In my opinion, this strain is a symptom of a deeper problem,

namely, that many of our teachers themselves lack knowledge of the heritage of the Church. It is not unusual for teachers to try to lead a class into content areas about which they themselves are vague and uncertain. This results in their settling for some trite, pat answer or for some half-remembered bit of lore from a service or sermon. The subject matter has not been "inwardly digested" by the teacher himself, and it therefore can hardly be successfully introduced to the pupils.

"More Than Words"

This brings me to the use of *More Than Words* as a resource for teachers of all grades and for members of adult study groups as well. In the 1958 edition of this book there is a new section, "Suggestions for Bible Study." This section gives additional Bible references for most of the words defined in the body of the book. This new cross-reference index will prove to be very functional for any teacher as he searches for additional, relevant material on the words defined in this book. It is an excellent supplement to the cross references to THE CHURCH'S TEACHING which have been retained from the first edition of *More Than Words* and which have already proved their value. The editors of *More Than Words* warn that the references are not exhaustive. This is quite true, but it is not necessarily bad since, in the way I have noted earlier, a larger list would create the problem of too many references.

Teacher Training

The teacher must understand as an adult before he can lead the pupil to understand as a child. In the teacher-training program in my parish, some of our most gratifying and satisfactory sessions have been those in which we devoted ourselves to adult learning on an adult level.

A good plan for teacher training is to examine the goals of each course, using *More Than Words* as a resource. For example, one objective of the eighth-grade course is: "To help the individual know that the love and forgiveness of God is ready for him even when he has been mischievous, thoughtless, or lawless, and to help him understand that the Church and its sacraments are always there to strengthen him,

through the grace of God, in doing what is difficult and in trying to carry out his confirmation promise." (*What About Us?*, p. 19)

In this objective I have italicized seven words. These are all defined in *More Than Words*, and six of them are listed in the "Suggestions for Bible Study." (*Sacraments* is not.) Before the teacher begins to work toward this objective with his class, he must be quite clear in his own understanding of the meaning of these words. He must also grasp their use in the Bible and be prepared to call forth this Biblical use in class discussions.

How is he to do this? It would be well, first, to read the definition and description of "forgiveness" in *More Than Words*, along with the other articles in the book which are suggested. The hymns which are listed ought also to be carefully read and meditated upon. The teacher should turn to the cross references to THE CHURCH'S TEACHING and read the pages in *The Faith of the Church* given there under "Forgiveness." Finally the three references in the "Suggestions for Bible Study" should be read to discover how forgiveness actually works in our Lord's ministry.

In this process the teacher should not think primarily of his class but of himself and his own understanding of forgiveness. It is only when he has understood and experienced forgiveness in his own life that he will be able to help the pupils in his class know and experience it.

In the same way, the fifth-grade teacher needs to make a careful study of *Church*, the third-grade teacher of *worship*, the fourth-grade teacher of *law*, the ninth-grade teacher of *faith* and *Bible*. In each case, *More Than Words* proves to be an excellent guide for the teacher in his own study of the heritage of the Church.

Such study can profitably be carried on together by the entire teaching staff. The leader can direct the study by showing how it is done and by making sure the individual teacher will be able to continue it for himself.

A Guide for Using the Bible in Class

It is suggested by the editors of *More Than Words* that the Bible

passages listed in the index not be used for lesson material. I cannot completely agree with this suggestion, especially on the junior-high level for which the book is produced. To use the eighth grade as an example again, a class studying forgiveness might well use the parable of the Unforgiving Servant (Matt. 18:21-35) and the incident of the sinful woman (Luke 7:36-50). These are both given in the index, but they are not in the teacher's manual for this grade. It is precisely this additional Biblical material which the teacher needs to be familiar with in order to bolster his own understanding and even, perhaps, to bring into class at the proper moment.

Such use is not a reversion to a "proof text" sort of teaching. One should not take a Bible verse out of its context and use it as an end to all further discussion, as if the saying of the text is all that is necessary. This is using the Bible to confirm what we already believe rather than studying the Bible to discover what it teaches. It is possible for a class, with guidance, to study Christian concepts in the context of Biblical revelation and really to learn from the Bible.

For instance, both teacher and class can arrive at a deeper understanding of the way God's forgiveness works in our own lives when they observe in the story from St. Luke how Jesus extended forgiveness to a woman who was not socially acceptable but who made a gesture of love toward Him. The same forgiving love which went out to her, goes out to us.

In summary, I would propose three uses for *More Than Words* as a tool in the church school: (1) by the trainer in teacher training as a guide to adult study of the Christian faith and heritage; (2) by the teacher in his private study; (3) by the teacher for enriching his class sessions with relevant Biblical material.

The Church has in *More Than Words* a resource of great potential value. The editors are to be congratulated. The scope of the book has been increased and the quality of the descriptions has been improved. Let us hope that its usefulness will be as great as it promises to be.

A Successful Formula for Adult Education

by Rudolf Devik

Canon Missioner, Diocese of Olympia

The Diocese of Olympia has found the Indiana Plan a flexible, yet effective means of training leaders for children's, youth, and adult groups

"How have we worked together? Have we all participated in the discussion?"

"Are you certain that we have identified a common educational need?"

"What action do we hope will occur?"

"What is our short-term goal?"

"The Bible is our first resource; what are some others we can use?"

These and other similar questions are being asked these days not only in university seminars on educational processes but in the guild rooms and undercrofts of our parish churches. Questions like these are becoming usual and ordinary in cottage groups discussing "man's needs"; in youth meetings planning convocational get-togethers; in guild meetings devoted to a variety of good works; and in parish councils engaged in designing a year full of projects.

Far from a revolution in Christian education or a coup of social group workers, the words signify some new insights into adult learning which have been the outgrowth of a singularly successful formula for adult education. The men, women, and young people using this "new" vocabulary are participating in a method of adult religious education called, informally, "The Indiana Plan."

A new book by Paul Bergevin and John McKinley of Indiana University entitled *Design for Adult Education in the Church* (The Seabury Press, \$6.00) has become the "do-it-yourself" manual for this parish

learning process. Its excellent sales record indicates the degree of acceptance which the Indiana Plan has found in the Episcopal Church and in several other communions as well.

Design for Adult Education and the programs associated with it seek to provide a fuller understanding of the principles of adult learning. The main emphasis is a change in the pattern of adult education in the Church from an unrealistic atmosphere of children in a classroom to one where all participants share creatively in the responsibility for the learning process. In training for the use of the Indiana Plan, participants learn this principle of shared responsibility by actually practicing it in the training sessions.

The Diocese of Olympia in western Washington State has trained about sixty persons, laity and clergy, in the use of the Indiana Plan. Using Bergevin and McKinley's book as a guide, many of the churches in this diocese have adapted the plan to their own situations. The most common result has been unanimous praise of the flexibility of the procedure.

The Rev. Eldin Lougee, for example, has used the Indiana Plan in short programs designed to motivate and train members of his parish to become a planning group for special projects. He is launching several Indiana Plan groups as a part of the adult education program at St. Matthew's, Brown's Point, and he uses the technique in teacher training for his expanding church school. In addition to his parish work, he

has used the method in the senior class in Christian education at Annie Wright Seminary, the diocesan school for girls in Tacoma.

St. George's Church, Seattle, under the direction of the Rev. James Long, has had Indiana Plan groups in action for over two years. This new mission has had a startling growth. Until this summer it has been a "decentralized church" meeting in a school which is available for use only on Sunday morning. The Indiana Plan became the means for a well-rounded, home-centered program for adult education. The parish reports that significant learning occurred in terms of content and in the ability of members to communicate with one another in a meaningful way.

Emmanuel Church, Mercer Island; St. Peter's Church, Seattle; All Saints, Seattle; St. Thomas' Church, Medina, and many others have instituted the program for the first time this year. Some have started two or more Indiana Plan groups. Others are using various adaptations to fill special parish needs.

An interesting modification of the method has been used at St. Luke's Church, Renton. The Rev. Herbert Lazenby has developed an interpretive program, called "Christian Education Is a Family Affair," which literally reaches every person connected with the church. Informal groups meet in homes throughout the parish under the direction of trained leaders.

The Diocese of Olympia also

makes good use of this design for education. An organization called the Churchwomen of Olympia has sent most of its top officers to training institutes. The conferences, conventions, and institutes of that organization all testify to the sound methodology of the Indiana Plan. The layman's group has used other adaptations in planning Every Member Canvass workshops, institutes for parish leaders, and strategy conferences in mission expansion and evangelism.

In all the many and varied uses to which the Indiana Plan has been put in the diocese, the basic educational principle has been the same. It is as true of this method as it is of any other technique that significant learning occurs *only* if change is produced as a result. The Indiana Plan is a proven, systematic formula which strives to have this kind of learning become a regular part of every parish adult religious education program.

Those who use all or part of this design for learning admit that neither it nor any other plan, technique, or method will of itself provide answers. Nor does this plan offer any exceptional panacea for every learning situation.

What the Indiana Plan has given the clergy and lay people trained in the Diocese of Olympia is the *security* of a tested method, the *liberty* of flexibility and adaptability, the *assurance* of undergirding principles which are stable and dignified, and the *excitement* of a continuing and productive program. It is, therefore, what the authors of the book call it: a *design* for adult religious education in the parish church.

The Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, commends the Indiana Plan with these words: "The Indiana Plan is a thoroughly thought-out program of methods in adult education. As such, it is being used increasingly in the parishes and missions of the Diocese of Olympia. Two ex-Seattle clergymen, Bishop Craine and Canon Williams of Indianapolis, helped us get our early start in using this plan. Our continuing interest is the best indication of our high regard for these techniques in education put together by Paul Bergevin and his Indiana University staff. We commend their work to you."



Christ Church Cranbrook
Bloomfield Hills, Mich.

What the Church is teaching week by week

by William Sydnor

Sexagesima, February 1, 1959

THE THEME:

The heavenly harvest.

THE EPISTLE. II CORINTHIANS 11:19-31:

There is no connection between this epistle and the theme which runs through the other appointed passages for this day. This is one of the comparatively few autobiographical glimpses the Apostle gives of himself. Here is one whose trust in the Lord never wavers even in the face of numerous hardships.

THE GOSPEL. ST. LUKE 8:4-15:

The parable of the Sower and its accompanying explanation is told fully in each of the first three gospels. Here we are very close both to our Lord's simple, yet profound, teaching and also to the kind of application the early Church made of it. The Word of God is like seed. It requires sowing, cultivating, and harvesting. Yet there is also an element of mystery both in the growth of seeds and in the spread of God's

Word. (See St. Mark 4:26-29 and St. Matthew 13:24-30.)

PSALM 147:

The poet praises God for the various blessings of His bounty and goodness. God is praised, who "fillethe thee with the flour of wheat." (v. 14)

ECCLESIASTES 11:1-6:

Man must act in his appointed place in life. There is an element of mystery as to how God will use man's efforts and whether God will bless him. Here is the same admixture of human endeavor and divine mystery which we saw in the Gospel for the day.

ST. JOHN 4:31-38:

"The fields are already white for harvest." This harvest of faithful souls is a recurring note in our Lord's teaching. (See St. Luke 10:2 and St. Matthew 9:37-38.) The fact that one's efforts build upon what has been done by others before is a familiar theme in the writings of the early Church. (See I Corinthians 3:4-9 for example.)

Quinquagesima, February 8, 1959

THE THEME:

Love thy neighbor.

THE EPISTLE. I CORINTHIANS 13:1-13:

This is St. Paul's great hymn describing and praising Christian love.

THE GOSPEL. ST. LUKE 18:31-43:

Our Lord clothes loving concern in flesh and blood as He reaches out to the blind man whom He could easily have ignored.

PSALM 119:33-48:

These two stanzas are part of a long poem in praise of God's law and of keeping His commandments. Our Lord showed constantly, by word and deed, that loving one's neighbor is an important part of God's law.

LEVITICUS 19:1-2, 9-18:

Here is the ancient law from which our Lord's second great commandment comes (Mark 12:28-31 and Luke 10:27). God is holy and is to be revered (v. 2). All of God's creation is therefore holy and should be treated with reverence. This is the underlying reason for loving one's neighbor. Romans 12:19-21 might be considered an elaboration of verses 17-18.

I ST. JOHN 4:1-21:

Love comes from God. Through Christ our Saviour and Lord we have received the power to love. Our gratitude for His love is seen in our love for our fellow men. For us to live any other way is to invite God's wrath and judgment.

Lent I, February 15, 1959

THE THEME:

God helps and heals.

THE EPISTLE. II CORINTHIANS 6:1-10:

This passage refers back to the previous chapter in which St. Paul explains that "God was in Christ reconciling the world to himself . . . and entrusting to us the message of reconciliation." (5:19, RSV) Now, the Apostle says, we have the grace of God (that is, the Holy Spirit or God's strength) that we might be His fellow workers and exercise our

ministry of reconciliation. He goes on to describe autobiographically how costly and demanding this ministry is upon us.

THE GOSPEL. ST. MATTHEW 4:1-11:

Our Lord's experience in the wilderness before beginning His ministry is described in terms both of temptation by the devil and of strengthening by angels. The temptations help us to understand Hebrews 4:15.

PSALM 15:

Here is described the conduct of the man "that leadeth an uncorrupt life." The psalmist is not concerned with either the temptations which beset such a man or the strengthening grace which he needs.

PSALM 92:

God is praised for His loving kindness, which is so evident to the righteous man but not to the unwise man. In the setting of today's theme, this implies God's help and healing goodness to the penitent and the tempted for whom the Lord is "my strength." (v. 14)

JEREMIAH 17:5-14:

This chapter is made up of a collection of relatively unrelated material. The portions of this lesson which are especially pertinent today are verses 9, 13, and 14. God is the source of healing and life for us. We need not rely on our own hearts, which are likely to deceive us. Verses 7 and 8 are among the most beautiful and provocative in all of this prophet's writing.

I CORINTHIANS 10:1-13:

In a long section on Christian freedom (8:1 through 11:1), the Apostle warns of the temptations which beset God's people and warns against too great self-confidence. He adds a word of great reassurance in verses 12 and 13, which is the capstone of our thinking for this day. Those verses also throw clear New Testament light on the meaning of familiar phrases in the Lord's Prayer.

Lent II, February 22, 1959

THE THEME:

Abstain from immorality.

THE EPISTLE. I THESSALONIANS 4:1-8:

Being a member of the Christian brotherhood makes demands on one's life. "For ye know what commandments we gave you by the Lord Jesus." He sums up the matter thus: Abstain from evil lest you despise "not man, but God, who hath also given unto us his holy Spirit." Here is the need for Christian discipline and the strength which makes it possible.

THE GOSPEL. ST. MATTHEW 15:21-28:

In this incident, as well as in St. John 4, our Lord shows a respect for women (and in both cases women of despised nationality for the Jews) beyond the demands, the practices, or the most idealistic expectations of His time. This is the Christian root of respect for womanhood which led St. Paul to say that women and men are equally recipients of God's grace, and are equal in God's sight. (Gal. 3:28)

PSALM 26:

This poem is the prayer of one who is expecting to be falsely accused of some capital crime. The only appropriateness it has on this day is the meaning which one reads into "I will walk innocently." (v. 11)

PSALM 119:1-16:

This psalm is a long hymn praising God's law. The first two strophes are appropriate on this day when our attention is centered on the saving grace found in Holy Scripture. "So shall I not be confounded, while I have respect unto all thy commandments." (v. 6) And again, one who will keep his life pure will ever be "ruling himself after thy word." (v. 9)

II SAMUEL 12:1-10, 13-14:

David commits adultery with the wife of Uriah (Chapter 11). Here the prophet Nathan rebukes the king in God's Name, and David accepts the rebuke penitently.

I CORINTHIANS 6:9-20:

The level of morality in the city of Corinth was very low. This was one of the problems which the Apostle had to face with the members of the church he had founded there. In a section dealing with the moral standards of the Christian life, he says the body is a temple of the Holy Spirit. Therefore immorality is to be shunned.

Book Notes

Every month a number of books are published which FINDINGS would like to announce to its readers: books on educational philosophy and methods, on theology and the devotional life (intended for lay rather than clerical use), children's books, books for young people and adults, books relating the Christian faith to the contemporary scene.

In order to bring such books to the attention of our readers, we are giving up our former practice of reviewing only a few books each month and will, instead, give brief descriptions of a larger number with suggestions as to who might find them helpful.

In some cases, reviewers will be selected from the Department staff in Greenwich or from the field, and in such cases their names will appear at the end of the review. In all cases, however, the final statement will be my work and responsibility.

—Randolph Crump Miller

The Wonder of Prayer

The Seabury Lenten Book for 1959.
By Shelton H. Bishop. 96 pages.
\$2.25

A distinguished and highly respected New York priest, now in very active "retirement" in Hawaii, here relates from personal experience both the struggles and the joys that make for "the wonder of prayer." Dr. Bishop writes for the laity who stand in urgent need of practical help in establishing and developing their relationship with God. In this primer we find the familiar five steps of prayer and a helpful passage on unanswered prayer. Dr. Bishop lays great insistence upon kneeling and upon formulating prayer in words. These two, he says, are "the great symbols of the soul's seeking for life in God." The necessity for struggling in prayer is that we shall give our lives wholly to God. Sin is the chief enemy of prayer. "When our prayer fails, let us then look to our lives . . . at the quality of our relationships, the status of our family life, our financial transactions, our regard for other people, and deep-

seated prejudices. These can be real blocks to God." But restoration always begins with God. One story—that of a former Little Rock woman who came to accept a new Negro neighbor through the reconciling ministry of Christ—alone makes the book worth reading. (R.U.S.)

The Christian Family

By Thomas van Braam Barrett.
Morehouse-Gorham Co., 1958. 118 pages. \$2.50

Tom Barrett knows how to write and what he says is worth reading. In this racyly written book you can find all of his distilled wisdom about living in a Christian family. He speaks of sex and love, of faith and grace, of children, and of the religious values of family life found in relationships, games, art, music, and reading. The basic religious values of family life are found in "secular" activities more often than in formal "religious" functions, for the family is of the order of creation.

Love and Conflict

By Gibson Winter. Doubleday & Company, 1958. 191 pages. \$3.50

This is a somewhat controversial book, but it gets at the basic problem of family life in terms of the need for intimacy. Gibson Winter is optimistic about the improved prospects for families in our highly urbanized, industrialized society, but only if husbands and wives face up to the need for intimacy. He also says a great deal about the need to re-establish the father's authority within the family. At times the argument seems to run in a circle, and not enough is said about the Church. But it is a good book for individual reading and discussion groups. (R.U.S.)

The Pattern of Love

By William P. Wylie. Longmans, Green & Co., 1958. 212 pages. \$3.75

This book struggles with the new issues in the theology of marriage,

seen against the background of the confusion which now reigns in the Church. The author sees the essence of man in his creativity rather than in his rationality, and therefore believes the fulfillment of man's purpose is to be found in marriage and in other creative activities. With a rich understanding of literature and theology, the author develops a view of the relation of romantic love and *agape* or *caritas* (self-giving love) as a basis for marriage, giving marriage strength as it goes through various kinds of crises.

The Dynamics of Christian Education

By Iris V. Cully. The Westminster Press, 1958. 205 pages. \$3.75

Mrs. Kendig Cully is fully aware of the many dynamic elements in the new thrust of Christian education. She is aware of the best thinking in curriculum development, especially among the Presbyterians and Episcopalians, and makes use of the developments in modern theology, psychology, and sociology. She begins with the good news of Jesus Christ. "The teaching must remain rooted in the proclamation. . . . Only dynamic methods can fully carry it so that the work of bringing light and life to men may continue." This is an ideal book for teachers and parents who want to think deeply about their task.

A Treasury of Christian Teaching

Edited by George T. Eggleston. Harcourt, Brace & Co., 1958. 306 pages. \$3.95

This anthology provides many resources for the teacher or parent on the lookout for good material. It is uneven in its value, but it has materials not easily located elsewhere. It has touches of positive thinking and should be used with a critical eye. It will be useful with junior-high and senior-high classes.

An Experimental Liturgy

Essays on the Lord's Supper

Worship in the Church of South India

John Knox Press, 1958. \$1.50 each

These "ecumenical studies in worship" should be helpful for all readers. The "experimental liturgy," by G. F. Cope, J. G. Davies, and D. A. Tytler, was worked out in England as a new form of the familiar

Prayer Book service. The essays on the Lord's Supper, by Oscar Cullmann and F. J. Leenhardt, are exciting, controversial, and somewhat technical. The booklet on South India, by T. S. Garrett, tells how this great Church developed its services of Holy Communion, Baptism, and Confirmation.

Understanding the Bible

By Fred J. Denbeaux. *The Westminster Press*, 1958. 94 pages. \$1.00

The Layman's Theological Library has brought forth its thirteenth little volume. This introduction to Biblical thinking will be especially helpful to teachers and parents who want an over-all view of the Bible and who want to find in the Bible a relevant faith for today. Denbeaux writes with simplicity, honesty, and faith, and he stirs the mental faculties of the reader so that he wants to attack the problems confronting him in the Bible.

Letters to the Seven Churches

By William Barclay. *Abingdon Press*, 1957. 111 pages. \$2.00

The Book of Revelation is perhaps the least-read part of the New Testament because it seems strange and unintelligible. Here is a scholarly yet easily understood discussion of the first three chapters which contain seven letters to as many churches. Dr. Barclay provides an enlightening sketch of the backgrounds of each city and then presents a brief explanation of each letter. He is most helpful in indicating how the notable virtues or dangerous weaknesses in the early churches are related to the circumstances of our day. (Henry M. Shires)

Alcohol, Alcoholism, and Social Drinking

The Seabury Press, 1958. 28 pages. \$75

Here is the sane and balanced report that was given to General Convention, based on Biblical, medical, and psychological insights. It can serve as background for adult or high-school discussion groups on the subject, as well as for guidance of individual readers.

The Restoration of Meaning to Contemporary Life

By Paul Elmen. *Doubleday & Company*, 1958. 194 pages. \$3.95

Are you so bored that you feel the "horror" of being alone? Dr. Paul

Elmen, of Seabury-Western Seminary, analyzes this feeling of despair, especially as reflected in contemporary literature, and shows how it can be dissolved through the "glory" of God. So we wait for God and we find him in Christ. If you want to know what "existentialism" is, try this book.

The Race Question in Modern Science

Ten Pamphlets. U.N.E.S.C.O. Publications Center. \$.30 each

All Christians should be acquainted with this series of pamphlets in which world-renowned scientists deal with the race question from various standpoints including culture, psychology, biology, myths, prejudice, history, and sociology. A concluding pamphlet is titled "The Race Concept." There is an additional series dealing with Catholic, Jewish, and ecumenical views of the racial problems of the world.

One Faith and Fellowship

By John Seville Higgins. *The Seabury Press*, 1958. 226 pages. \$4.50

This missionary story of the Anglican Communion is at once the simplest and clearest account of the expansion of Anglicanism from the fourth century to the present time. With a clear style and in well-integrated and progressive narrative, the author describes the colorful development of the Church as it emerged into the Anglican Communion. There are valuable indexes, bibliographies, statistical tables, and nineteen pictorial maps. (Raymond W. Albright)

The Road to Reunion

By Charles D. Kean. *The Seabury Press*, 1958. 145 pages. \$3.50

This is a readable report of the part the Episcopal Church has played in the ecumenical movement in this country. It is a valuable source book for teachers of adult education and of the older grades in church school. Dr. Kean gives a brief history of the relation of our Church to other Christian Churches, and deals simply and clearly with the chief problems which must be faced if church unity is to be any more than a vain hope. He accomplishes the difficult task of revealing to the uninitiated layman the relevance of these points of disagreement to the whole question of

the achievement of a united Christendom. (Gardiner M. Day)

The Christian Tradition and the Unity We Seek

By Albert C. Outler. *Oxford University Press*, 1957. 165 pages. \$3.25

This is eminently readable and crystal clear, moving along at a pace quite out of keeping with the usual theological treatise. The whole book is pervaded by a "vivid and authentic ecumenical temper, spirit, and method" and emphasizes again and again the importance of holding steady and firm the "given inner unity" which has never been deeply shaken since the famous Amsterdam statement of 1948, "We intend to stay together." (James W. Kennedy)

The Preacher's Task and the Stone of Stumbling

By Daniel T. Niles. *Harper & Brothers*, 1958. 125 pages. \$2.00

The great contemporary Ceylonese Christian sets forth the Christ as "the stone of stumbling." He records a discussion with representative thinkers of Hindu, Moslem, and Buddhist backgrounds, and presents a challenge to the contemporary Church to fulfill its primary task: the setting forth of Christ, incarnate, crucified, risen, as the only salvation and reconciliation which will stand the test of reality. Teachers will be greatly helped by this book to see Christianity in its world perspective. (Charles D. Kean)

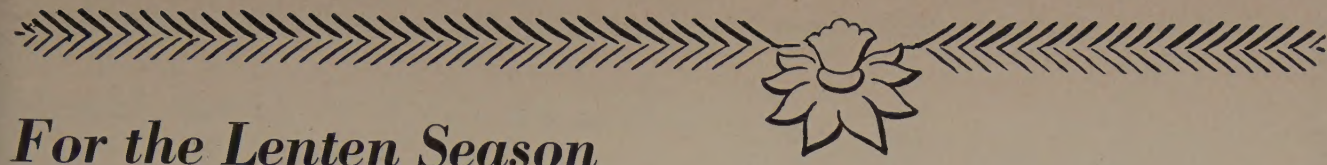
Livingstone in Africa

Living with the Gospel

Japanese Witnesses for Christ Christ's Messengers

Association Press, 1957. \$1.25 each

These little books, written or edited by Cecil Northcott, Daniel T. Niles, Norimichi Ebizawa, and C. F. D. Moule respectively, are designed for the laity. However, they have depth enough not to oversimplify the Christian religion. The most exciting is Northcott's brief story of the life of Livingstone. Niles' book is a rather good summary of the life of Christ, with an interesting chronological reconstruction of His final week on earth. It is particularly helpful for new Christians and young people. The book on Japanese Christians is of special interest to those who know Japan. The Moule book is a good introduction to the Acts of the Apostles. (James W. Kennedy)



For the Lenten Season

The Wonder of Prayer

By SHELTON HALE BISHOP

Foreword by the Rt. Rev. Austin Pardue

THE WONDER OF PRAYER is a book of many uses, particularly during Lent. Some will use it as a personal guide for deepening their spiritual life. Parents may use it as an aid in teaching children to pray. Those conducting prayer groups will find it of great help because it brings home so forcefully the wonder of God's continual breaking through into the human realm with manifestations of His love. It will lead everyone step by step to the discovery of the true wonder of prayer. The Seabury Lenten Book for 1959. Publication January 15 \$2.25

Holy Week Offices

Edited by MASSEY H. SHEPHERD, JR.
for the Associated Parishes, Inc.

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This Thy House

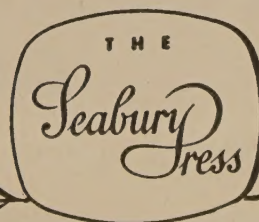
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By C. KILMER MYERS
STUDY BOOK FOR YOUTH

THE VICAR of St. Augustine's, New York, writes especially for young people a study guide on the obligations of Christians in today's world and shows them how their own local parish is part of a far-flung, world-wide, working Church. This is a controversial piece of writing that will stir both young people and adults to deeper thought on important matters and to a reassessment of values. Some readers of *Behold the Church* will be in accord with its pronouncements; many will disagree strongly; but no one will be neutral. Paper, \$.95



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"FOR COUNSELING, for reading by counselors and their clients, and for study groups in church or other adult groups, this is *the* book on the middle years," says Randolph Crump Miller in a review in *Pastoral Psychology*. Dr. Howe, author of *Man's Need and God's Action*, is one of this country's foremost counselors in personal relations. In this new book he correlates the insights of the social and medical sciences with the insights of the Gospel. The result is a guide to true maturity for adults of all ages. In informal narrative style, he discusses life's most important relationships—marriage, sex, parenthood, business, and recreation—pointing out the causes of tension in each and showing the way to replace these tensions with creative, rewarding action.

Published January 15 \$3.50

EVERY CHURCH LEADER will want to own this practical, helpful handbook on church publicity and public relations. It tells you how to get greater response to your announcements of meetings and special occasions; how to get news about your church printed in the local papers; how to produce brochures, bulletins, and other church literature effectively and economically; how to use posters, signs, and bulletin boards to the best advantage; how to utilize radio and TV for church publicity; how to assure favorable acceptance of your church throughout the community.

Published January 2 \$2.75

By William E. Leidt

Publisher and Editor of *Forth* and Director of
Publications of the National Council



PUBLICITY GOES TO CHURCH

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At your bookstore